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WEEKLY REVIEW.

—The *Rock* of October 14 says that nearly 100 missionaries were to leave England in the next two months, in connection with various evangelical societies. Of these 50 were to be sent out by the Church Missionary Society. This includes lay-workers, wives of missionaries and Zenana workers. Included in this number are the Rev. F. G. and Mrs. Macartney and the Rev. H. A. and Mrs. Bren, returning, and the Rev. W. C. Whitehouse, new, to Western India.

—The narrative entitled, "The Trade in Women," in our Selection columns, appeared in some Calcutta and Bombay papers, and we have been requested to transfer it to our columns. We know not what the result of the poor woman's application to the magistrate was. We have repeatedly referred to this trade in women, carried on by wretches in human shape, as well known to the Police as any body, but who seem to be practically at liberty to carry on this nefarious commerce. On one occasion, after some protests had appeared in the Bombay papers, the Police very summarily banished these vile traffickers from Bombay; but after a month or two they reappeared. In order to obtain the victims whom they seek in the Danubian provinces or elsewhere, they sometimes marry them, and the wife comes out to India with her supposed husband only to find herself a slave. Who is, *au fond*, responsible for this abominable servitude? The men whose profligacy causes this trade to be remunerative. Not they alone but they chiefly.

—The Burmese in Rangoon propose to expend a lakh of Rupees in gilding the Shoaz Dragon Pagoda at Rangoon. All classes are cheerfully uniting in this, it being considered a direct way of obtaining religious merit and commending themselves to the powers that control the destinies of man. The merit thus obtained would gild the character of the individual offerer, and cover a multitude of sins.

—The *Indian Spectator* is surprised to learn that the people of Khaira have petitioned the Municipality of that place to remove the mistress of the Girls' school, on the ground that the lady is a Brahmist.

"As the mistress is a Brahmo, we are obliged to wash our children when they return from school. If this continues we shall withdraw our children." Was any thing more outrageous ever heard even from orthodox Hindus? We doubt if such an attitude was conceivable twenty years ago. For puerile exhibitions of the kind now witnessed we have to thank the reactionaries of Bombay whose creed is to say no to every suggestion in the interests of humanity. They refuse to associate with a Brahmo. And yet there are wretched hypocrites who are loudest in prating about "our national unity!"

—"D. E. W.," evidently one who knows, is writing about the Abkari system in the *Bombay Gazette*. Government have referred with complacency to the diminished number of shops. It appears that in these fewer shops more liquor is sold than in the previous larger number, viz. in one year an increase of 50,000 gallons of country spirits, in the city of Bombay, though there were 20 less shops.

—Copper wire is found to be superior to iron for distance telegraphy, and is being extensively substituted. A special copper wire is to connect Bombay with Madras and with Calcutta.

—We mentioned in a recent issue the failure of the Rev. R. G. Wilder's health, and expressed our surprise that he should have formed the intention of coming again to India, even in his weak state. We learn, by the American papers received this week, that he has been anticipated in this purpose by a call from the Master to go up on high. He died in New York, October 10th. He came to Western India in 1846 in connection with the Mission of the American Board. He returned to America in 1875. During his later years in this country he was connected with the Presbyterian Board, and resided at Kolhapore. He was a devoted, painstaking, and able missionary. He wrote a book on Mission-schools. He was a man of strong will and somewhat combative when he supposed that important principles were at stake. His persistency in fighting for what he deemed the right, was sometimes a trial to those who were associated with him in mission work. There is no reason to believe that his controversies and criticisms were dictated by personal animosity, though to seem it may perhaps have seemed so. We are not called upon generally to fight all battles; we content ourselves with bearing testimony against this and that evil and passing on to more congenial work; this may be our weakness; but Mr. Wilder was persistent and unflagging in combating what he thought wrong. He could not—for instance—understand why the secretaries of Missionary Societies should have exceptionally large salaries, or be invested with exceptional authority; we agree with him in this, but consider it just one feature of a great evil that pervades the church at large. Mr. Wilder, however, kept fighting this to the end. He was attached to the people of this country and his devotion to the mission cause appears in his wish to return here, even when life's powers were ebbing away. An extract concerning him will be found in our Epitome.

—Early this year the Rev. J. Hudson Taylor informed us that he and his associates were praying for one hundred new missionaries for the work of the China Inland Mission. At a valedictory service in Exeter Hall last month, when a considerable body of new missionaries took leave for China, Mr. Taylor announced that the prayer had been answered, the hundred new missionaries obtained. Many of these are ladies. Eleven unmarried ladies spoke at the meeting above-mentioned.

—A letter from Bishop Taylor, dated Congo, June 25, (among our Selections) shows that he has a missionary force of close upon a hundred. On the 1st of October a reinforcement of 26 (men, women and children) left New York for the Bishop's field, and another party was to leave in November.

—Last month the Church Missionary Society had a valedictory service in St. James' Hall, when 26 missionaries (not including wives) received their final instructions.

—A contemporary protests against the system of employing convicts for convict officers. We are of opinion that it is objectionable. Joseph indeed was a very successful gaol officer, but then he was in prison on a false charge. In many respects prisoners are now-a-days very paternally dealt with in Indian gaols, except the individual makes himself offensive to the warders; and if there is a prospect of becoming an officer, the way of transgressors will not seem to be a hard one. Men that are not convicts will not be likely to care much for an office in which convicts are their associates.

—The recent publication of a letter written forty years ago by Mr. A. Groves with respect to Mr. Darby's exclusive system, in which its tendencies and probable developments were strikingly pourtrayed, has led to some further discussion of the peculiarities of the system of the exclusive brethren. One of their writers is quoted in the following terms:—

> It requires no spirituality to see that exactly in that which we have professedly sought we have failed most signally. The unity of the spirit in the bond of peace is just, most surely, what we have *not* kept...It is not possible to escape the reproach which God has permitted to be against us all—the reproach not of here and there some local divisions, but of division from end to end; and not where separation from manifest evil has been a Divine necessity, but upon points of ecclesiastical discipline, or of doctrine confessedly in no wise fundamental—too minute, in fact, to be made a ground of division by the narrowest and most sectarian of sects around us! Yet we all disclaim as injurious the accusation of *being* sects."—(*F. W. Grant*).

Some time ago there were three divisions among the exclusive brethren, and since, others have occurred. What is especially noteworthy is that at one time Mr. Darby himself had *serious thoughts of separating from them*. He says: "Many thought of leaving Brethren. I had been in the deepest degree exercised by this very question." It seems very strange to us that these separatists should pay so little attention to the seven epistles of our Lord to churches of this dispensation. These show the existence in those churches of just such evils

as are charged by the Brethren on the churches of the present day, yet never is there a word—in all the epistles—intimating that pious believers should withdraw from the churches. It would have been a great victory for the Nicolaitanes and others, if they could have induced the more spiritual to withdraw. John in his Epistle refers to some "who went out from us because they were not of us;" in that case the people of God obtained the victory by faithfully witnessing for the Master, in word and in life.

—Does God bless the efforts of his believing people in mixed churches to resist the worldly leaven and grow up into Christ? Who can doubt it, that considers the history of evangelicalism in the churches during the last sixty years. While it cannot be denied that the non-evangelic portions have also grown, it must be admitted that the things which were ready to die have been revived. We have not, unhappily, seen the result signalized by John in his Epistle, but there have been clear tokens of the presence of God's Spirit with his people.

—The reminiscences of Mr. Firth, the artist, have lately appeared. We confess that we cannot read the following extract without being deeply moved:—

A female model was the sitter, and was placed with her back to the students, half leaning, half reclining, in an attitude full of grace. I had arrived late, and was compelled to take the only vacant seat at the end of the semicircle, from which I had a view of the model's profile. The face was new to me; the attitude seemed a very easy one. I was, therefore, surprised to see tears slowly falling down the model's cheek. I thought I ought to draw the attention of the visitor to the fact, and did so. "Oh, no!" said Mr. Jones, "she can't be in pain; no. I think I know what distresses her. Take no notice. Go on with your work." The next night the sitting was repeated, but the tears were not, and I thought little more about the matter. A few months after this a very modest respectable-looking girl was sent to me by a friend as a model, and I engaged her at once for a picture I had just commenced. I found the girl was the daughter of a tailor in a very small way of business, and that she was in every particular a thoroughly respectable person. It was not till after two or three sittings, and on looking again and again at her profile, that it struck me that I had seen the tears coursing each other down it in the Life School. "Surely, Miss B—, I cannot be mistaken; you sat for Mr. Jones at the Royal Academy?" She blushed terribly, and the tears came again. "Now tell me why you did such a thing?" "I did it," said she "to prevent my father going to prison. He owed three pounds ten, and if he couldn't have paid it by that Saturday night he was to be arrested. The Academy paid the three guineas for the week, and saved him. I never sat in that way before, and I never will again;" and I believe she never did. She is at the present time in a position of life far beyond anything she could have aspired to. She is a mother and a grandmother, and no one has any idea that she sat for the nude figure to save her father from prison.

We do not believe that the Royal Academy or any other body have a right to bribe young women to undergo the terrible ordeal of such an exposure. In this case, the sensibility of the young woman did not harden into recklessness, and she was saved from the natural fruits of such a violation of her modesty, but in the majority of cases an opposite result would take place. Mr. Firth disclaims any sympathy with the popular outcry against nude models, but we believe it expresses the feeling of pure-minded and thoughtful people.

—How is it that so many Jews in Palestine should be in a state of pauperism, after all we have heard of the charitable outlay of wealthy Jews in their behalf? The Jews think there is religious merit in living and dying in Palestine, but seem to prefer that those members of their families who can do nothing for their own support, should have the benefit of this. As in old times by Corban they relieved themselves of obligations towards this class, in a way noticed by Christ, so by recommending now to their incapable relatives a pilgrimage to Palestine. Mr. Crossette's letter on the subject of the Palestine poverty will be found in another column.

—With reference to the repressive measures used in Ireland, Lord Ripon says, 'Force is no remedy.' This might better apply, we think, to the violence used by those who are resisting the Government. Boycotting, terrorism and assassination are a good deal worse than the evils they attempt to rectify.

—A paper on the "Mortification of Indwelling Sin," read at the Baptist Mission Conference in Calcutta, is reprinted in the *Indian Christian Herald*. As the foundation of this paper, the following text is taken: "If ye live after the flesh, ye shall die; but if ye, through the Spirit do mortify the deeds of the body, ye shall live." Romans 8. 13. And Col. 3: 5 is also cited. In the above text we find a positive statement that the deeds of the body must be mortified that we may have life. To mortiy means to put to death. To mortify the deeds of the body, (or the members, as Colossians has it) is to get the heart which controls the members purged from sin. In Rom. 6: 5, it is thus put: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Now, strange to say, the writer of the paper does not believe that sin can be put to death in the believer while he is in this world. "While in the body, in some measure, sin will continue to dwell in us. This is a painful reflection, but safe for us to remember. The power of sin may be much weakened and curtailed." But not put to death, not mortified. Yet the Apostle says, "He that is Christ's hath crucified the flesh with the affections and lusts." "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." We don't know how anything can be more positive than this. The Apostle—it may be said—is here setting forth the privileges of Christians; but through want of faith we come short of them. But the paper we are noticing denies that we have any such privileges in this life. We cannot for a moment consent to this. It is an awful impeachment to bring against the sufficiency of Christ's salvation. "The Son of God was manifested that he might destroy the works of the devil." Christ is divine, and the Holy Spirit is divine; the Spirit of God brings the omnipotence of God into the region of our corrupt nature, and we are partakers of a divine nature. The writer of the paper quotes the latter part of Romans 7 as though it were a normal Christian experience, as though the conflict there depicted were one from which there is no release till death. But that is the experience of one who is looking to the law for the power of obeying it, and is constantly brought into captivity until, almost in despair, he cries out, Who will deliver me? when he finds out that the Spirit of life in Christ Jesus frees from the law of sin and death. In Rom. 7: 9-25 there is no mention made of the Spirit; but in Romans 8 it is the Spirit in every verse, the Spirit as the executive of the Godhead.

—Mr. Samuel Smith, M. P., has been studying the system of national education in Germany and comparing it with the English. Here is one of the points he makes:

"The great defect—I might almost call it the fatal defect—of our system is that it stops just at the time when real education should begin. It allows a child to leave school at an age when its learning is soon forgotten and its discipline effaced. It is hardly too much to say that the two years' additional training the German child receives in the elementary schools, doubles its chance in life as compared with the English child."

The Germans have also a system of evening continuation classes which carry on education for two or three years longer. The contrast between the children of the masses in England and in Germany, is a bitter pill to Englishmen:—

"There does not seem to exist to any extent that mass of sunken, degraded beings who with us cast their children upon the streets, or throw them on the rates, or leave them to charity. Some half-a-million of children in the United Kingdom are dependent, more or less, on the alms or the rates of the community and probably another half-million are miserably under-fed and under-clad. Nothing to correspond with this exists in Germany. The poorest people here would be ashamed to treat their children as multitudes do with us."

And in explanation of this we would emphasize the following words:—

"No country has ever suffered more from the abuse of the idea of individual liberty than England has done, and public opinion will certainly insist, and that before long, that we shall not be for ever disgraced with a residuum of the most drunken, demoralized, and utterly incapable population to be found in any modern State."

The teaching of John Stuart Mill has had something to do with this. The Irish difficulty would not be what it is, if this mistaken idea of liberty had not had such sway.

—The British and Foreign Bible Society propose to establish an agency, entirely its own, for South Persia, Turkish Arabia and Eastern Arabia, with head-quarters at Bushir and a staff of Colporteurs to traverse these countries with the Bible in the vernaculars.

—The New Dispensation still maintains that "the joint family system of the Hindu is a blessed institution."

Is it not a heavenly scene on earth, where all brothers and sisters conjointly labour and work and live in peace under the parental roof as one united family, serving one another with pure and disinterested affection?

When these brothers and sisters themselves marry, the peace and mutual affection will be subjected to a strain that they cannot bear. The mutual affection is best pro-

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moted by the institution of new households. There is no unkindness shown to the parent by such institution. The aged are not we think more kindly treated among Hindoos than among other people.

—We lately published a letter by a Missionary in Mexico telling of the assassination or three members of a Protestant Mission by a savage mob hounded on by a priest and a judge. A letter from the same tells now of a young lady teaching a girls' school in a place called El Paraiso (Paradise !) in Tabasco, who has been poisoned by two Jesuits .'The poison of the Borgias,' which ' produces insanity or death was administered and she became insane. The school will however be reopened under a new teacher.

—FOR more than two months there have been meetings held at the C. M. S. Mission House, Bombay, open to all, for the offering of prayer on account of the Special Mission about to be inaugurated. The missioners designated to Western India are expected to arrive at the beginning of next week and to be present at the Wednesday prayer-meeting, (6 p. m.) which on this occasion will be held in the Mission Church.

—MR. CROSSETT, writing from North China, says: "I have just come from New York to Yokohama, *via* the Canadian Pacific Railway, for $125, thence to Shanghai $12 and thence to the North, $11. The China Inland Mission, the Roman Catholics and a few others travel in these less expensive ways. You know that young Wilder has the names of over 2,000 young men offering to come out as missionaries. The present high salaries, travelling and other expenses debar the Boards from sending only a fraction of those who would come. A reform in spirit and methods might give us scores of men to one now." A baptism of love would go far, making each labourer grudge to use money for himself, that would be helpful to others.

—A CORRESPONDENT tells us that the M. E. Church at Nagpur has lost a valuable member, retired drum-major Keyser. Formerly a slave of drink, he was converted under the preaching of Mrs. Amanda Smith. When he started in the Christian life, he scarcely knew how to read, but under the Spirit's enlightenment he made steady progress both in reading and memorizing hymns and in the study of God's word. He must have been about 80 when he died.

—THE Rev. J. E. Robinson, Presiding Elder Bombay District, is now among us, having completed his term of pastorate at the Union Church, Simla. His postal address is Poona.

—G. N. K., too late for this issue.

A WELCOME TO NEW MISSIONARIES.

[THE following has been communicated to us by a native Christian friend.]

A meeting in connection with the American Mission Church was held in Bhendi Bazaar Chapel, on Thursday, the 3rd inst., to welcome Miss Millard and Miss Lyman, two missionary ladies, who have recently arrived from America. Dr. Mutchmore, the editor of the *Presbyterian*—of Philadelphia, U. S. A., and pastor of the "Memorial Church" of that city, who with his wife is on a journey around the world visiting various mission stations—was a fellow-passenger of these ladies, and since coming to Bombay has spent a good deal of time in seeing the work of this mission. He and Mrs. Mutchmore were present, and helped to make the occasion a pleasant one.

After devotional exercises conducted by the Rev. Mr. Abbott, Mrs Sumant Vishnu read an address of welcome in English, on behalf of the Native Christian ladies of the congregation. Mrs. Sumant said,—"I have much pleasure in giving you both in behalf of my sisters of the American Mission Church a cordial welcome to our Indian shores For months we have been eagerly waiting for your safe arrival. And now, as the God of our fathers has brought you safely to us, we, as His true children, hasten to offer our thanks and praises to Him. Since we heard of your appointment to the work in Bombay, we have taken a deep interest in you. Many a time we have troubled our Missionary lady, Mrs. Hume, to let us know more about you both; and thus we became fairly well acquainted with you before we had the pleasure of seeing you.

The work here is a great deal more than one lady can do. It is really very astonishing to see our dear Missionary lady, Mrs. Hume, with a large family, carrying on alone, for a number of years, the work connected with the women's meetings, the girls and boys' boarding and day-schools, and the laborious duties of editing an excellent monthly Magazine in a foreign language. Besides these there are various other things such as the entertaining of visitors, helping in church affairs, etc., which take much of her time and thought. We sincerely thank our Heavenly Father for enabling Mrs. Hume to attend to so many things for his glory, and pray that He may continue to use and bless her, 'exceeding abundantly above all that we ask or think according to His power.'

The work in Bombay greatly needs to be enlarged. There are now new openings and it would be very difficult for Mrs. Hume to devote herself to additional work, when her time and strength are already wholly taken up with her present duties. On this happy occasion, how very thankful we are to our kind Heavenly Father for sending two heralds of mercy at this most needed time! We rejoice, and sincerely thank our Father for the assistance which he has given to our Church and to our overworked Missionary lady."

Mr. Anandrao Sanglé followed in Marathi, using a telling illustration in the course of his speech. Then the new missionary ladies spoke a few words expressing their longing desire to do mission work and their joy in being co-workers with the members of this congregation. After the assembly had partaken of some refreshments, Dr. Mutchmore made some appropriate and encouraging remarks. Mr. Hume made the closing address in which he said that this was the first opportunity he had had during his twelve years of mission service in India of welcoming missionary ladies to the Bombay work. He also referred to the duties of the Church towards the new missionaries. The exercises were interspersed with music and prayers, and the meeting then terminated with a short address by the chairman, Mr. Sumant Vishnu.

It is highly gratifying to know that Miss Millard and Miss Lyman have had special training and experience which will fit them for work such as is needed here in Bombay. May God help and bless these new missionaries richly in their work amongst us.

NOTICES OF BOOKS AND REPORTS.

THE *Christian Brotherhood.* Mussoorie. This is a little pamphlet or Prospectus. We gather from the statement that the special object of this association is to promote and exhibit the union of Christians. It does not appear to be anti-denominational, and does not, we suppose, aim to sever Church ties. There is a working Committee, of which Mr. Arthur Foy is Chairman, and Mr. J. R. Swinden, Hon. Secretary. Generally speaking the aims of this association are those of every true Christian Church, though too often lost sight of. Its programme includes an orphanage, a sanitarium, and Christian Training Schools. A monthly paper is to be issued, and the first number of the "*Christian Citizen*" is before us. Subscription Rs. 3. 8 pp.

THE *National Association for Supplying the Women of India with Female Medical Aid.* By Mrs. M. A. Badley, Editor *Woman's Friend*, Lucknow. Reprinted from the *Calcutta Review*. 18 pp. Mrs. Badley has given good evidence of her sympathy and appreciation for Lady Dufferin's scheme in this pamphlet which takes a survey of the whole movement from the beginning. These words of the Hon. Douglas Straight are quoted :—

Why it recommends itself so strongly to me is that, apart from its message of mercy from woman's lips to women, and the relief it will convey to suffering humanity, I believe it has laid the keystone upon which will be built up the edifice of a better and more sympathetic understanding between the European and Native subjects of the Queen.

The pamphlet closes with an eloquent comparison of the Taj Mahal with this Association.

THE *Harvest Field.* Nov. This number opens with an excellent article on "Preaching to the Hindoos." A valuable paper on "Hindu Widows," by a Brahmin, succeeds. "An Indian National Church," "Story of a recent Baptism," Notes and Extracts, Chronicles of the Stations, make up the remainder.

On Guard. Nov. This number contains a biographical sketch of General Sir Henry Havelock, an account of Mr. Beatty's tour, and other matters.

WE are favoured with the following: *The Voice of India*, November. *Thy Healer*, Nov. *The Watchword*, Oct. *Rajmarg*, Sept. and Oct. *Balbodhmewa*, Nov.

GROWTH in grace manifests itself by simplicity; that is, a greater naturalness of character. There will be more tenderness of conscience and less scrupulosity. There will be more peace, more humility. When the full corn is in the ear it bends down because it is full.—(*Christian Standard.*)

INTERNATIONAL BIBLE STUDY.

November 13.—„—*Matt.* 11 : 2-15.
See last Guardian.
November 20.——„——*Matt.* 11 : 20-30.
Commit verses 27-30.

GOLDEN TEXT.—"Come unto me, all ye that labour and are heavy-laden, and I will give you rest."—Matt. 11 : 28.

Jesus upbraids the cities of Galilee, Chorazin, Bethsaida, Capernaum, in which most of his mighty works had been wrought, because they had not repented. One of the greatest trials of the servants of Christ, is the apparent unfruitfulness of their labours. It is well for them to remember that the Master himself had experience of this disappointment. The works of Christ were such as plainly showed that omnipotence and divine love dwelt in him and if the Ninevites were brought to such profound repentance by the preaching of Jonah, unaccompanied by miracles, how much more should these Galilean Jews have been humbled tothe dust by the ministry of the Son of God. Note that the fruit of his ministry which Jesus felt himself authorized to expect, was repentance, conviction of sin. His life, wrought out day by day before them, was the pattern life showing what is pleasing to God, and by contrast showing how for they were from what God proposed them to be. They heard his frequent exposition of the law of God and learned its length and breadth, and its relation to the feelings and affections, and saw upon the whole God's seal in the miracles of mercy wrought by him, and instead of being crushed to the ground with a sense of sin, they listened to what the scribes from Jerusalem were saying to the discredit of the man of Nazareth. In order to believe on Jesus men must be brought to repentance; but as a matter of fact without faith in Jesus we cannot see ourselves aright.

Chorazin is only mentioned in connection with this upbraiding, but many mighty works were wrought there. The Gospel is mainly a collection of illustrative incidents and discourses from the life of Christ.

Unto whom much is given of them shall much be required. This is the principle here brought out. Men's responsibility is as their light, resisted or accepted. The nations in which the largest opportunities of knowing the Gospel are enjoyed, are exposed to a profounder and more awful judgment than others. This, however, is no reason why the Gospel should not be declared to all.

Jesus had spent most of his time in Capernaum, and that place is said to have been lifted to heaven in respect to privilege. The gracious words that fell from the lips of Jesus daily, were sufficient to transport fervent souls to paradise, but men made them the subject of criticism, cavil and discussion.

If Sodom and Gomorrha had witnessed such a ministry, they would have been deeply convicted of sin. We have the opportunity of proving these words to-day. Heathen nations have received the Gospel, thrown away their idols and hailed Jesus as their Lord, while some Christian nations are advancing the other way, in the direction of rationalism and ritualism.

As the Lord of the harvest looks down on British India and sees the preference the people show for their own traditional misbeliefs, is he consoled by the faithfulness of those called Christians, or is he not rather more grieved because of their neglect of the glorious Gospel? Have we reason to look down on the heathen? nay, verily, but deep cause for humiliation for our own unchristliness.

Nevertheless, with all the shortcomings of the disciples, Jesus felt some comfort in the fact that there was a dawning of faith in his disciples. Rejoicing in spirit, he pours out his heart in thanksgiving to God that while the glory of God in his ministry was veiled to "the wise and prudent," the class that called itself enlightened, some of these uneducated disciples of his were giving indications of faith. He did not despise the day of small things; did not make light of the mustard-seed. "Thou hast hid," by not overcoming their pride and perversity. "Even so Father;" it becomes all true workers thus to fall in with the ways of God.

"All things are delivered unto me of my Father." It did not seem so; Chorazin, Bethsaida and Capernaum seemed to tell a different tale. But Jesus has his own way of taking possession, and does not take pattern by the world.

"No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Man cannot know God, except by a change of heart wrougth by the Holy Spirit.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." This is the annulling of the curse pronounced in Eden, whereby the necessity of labour becomes loathsome to man; the difficulty being not in external conditions, but in the heart alienated from God. They who obey this invitation come to Christ and find reconciliation with God, forgiveness of sin and alliance with Christ in all that pertains to duty. What was burdensome is now a light yoke because of the divine power that grace brings to us. Christ bids us learn of him, for he is meek and lowly of heart. Self has no place in him; Love is enthroned there. We learn of him to walk with God, and in the consciousness of his mighty love to make light of the opposition of man. It is as we take his yoke upon us we learn of him. In Christ's school no commandment is without an equal promise. We learn far more of duty there than we ever knew before; witness the Sermon on the Mount; but grace enables us to smile at these Anakim.

The Bombay Guardian.

SATURDAY, NOVEMBER 12, 1887.

THE MILLENNIUM VI.

THIS manifestation of the sons of God will be such a revelation to men of the glory of Christ as a Saviour, as could not have been secured by any other method. In one sense it will be as though these redeemed ones were caught up to the throne of God in the eyes of men; as though they were caught up to meet the approaching Lord in the air. Any way, all men, every where, in every nation will feel themselves in the presence of the exalted Redeemer, King of kings and Lord of lords. The effect will be, on the part of those who have not humbled themselves beneath the hand of the Crucified One, a profound overwhelming sense of guilt. Stripped of all their pride and self-sufficiency, shame and confusion shall overtake them because of the deaf ear and hard heart that they had turned to all the invitations of the Gospel. All the tribes of the earth shall wail because of the magnificent destiny purchased for them and offered to them by the Saviour whom they had despised and rejected. The glory that beams from the persons of these manifested sons of God will declare to them—what their unbelief had hindered them from perceiving—the meaning of the words 'eternal life.' "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called, and whom he called them he also justified; and whom he justified them he also glorified." "I am glorified in them." "The glory which thou hast given me, I have given them." "Now we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Believers, although they may not have attained to the faith which the Son of Man shall look for in the day of his appearing, will be exceedingly blest in the discovery made that day of the fulness of the salvation of which they are in a measure partakers. Those who have most honoured the Lord by their faith, will have exceeding joy. Among many there will be deep humiliation, sustained however by hope, for the prize of their high calling—as we understand it—will be before them. Those who have not seen and have yet believed will have a blessedness beyond those who see and believe.

This will be in a most important sense a day of judgment. All over the world men shall find themselves judged, by the manifestation of the sons of God. Properly, there is no judgment where there is not conviction. Sinners will find themselves declared chief of sinners at the tribunal of their own heart. There will be no more controversy then as to the justice of the punishment to which the scorners of such a glorious Saviour are exposed. Often when the Spirit of God has been poured out in this dispensation, sinners have been overwhelmingly convicted of the heinousness of sin and have seemed to themselves to be shaken over the very pit of hell. Edwards tells us that when that glorious revival took place in Northampton, it was like the day of judgment. God thus vindicates himself in the hearts of men. Under this harrowing conviction they would be glad to have mountains fall upon them if only they could escape the eye of God, the wrath of the Lamb.

The condition of things under the reign of saints, is yet short of the consummation expressed in the New Jerusalem perfected, 'having the glory of God,' when all believers shall have been conformed to the image of the Son of God, and all manifested as the sons of God. Before this, the old serpent, the deceiver of the nations must be loosed and the last ordeal experienced.

BEHOLD THE MAN XIII.

AN INVITATION TO TRUTH-SEEKERS OF ALL NATIONALTIES.

WHILE Jesus was at Jerusalem in these early days of his ministry, a certain Pharisee named Nicodemus, a member of the Sanhedrim or high Council of the Jews, paid a visit to Jesus. He had witnessed some of the miracles wrought by Christ and had a measure of candour that compelled him to see in these evidence that he who wrought them must be commissioned of God. His motive in visiting the Nazarene was probably a desire to hear about heaven, to get some of the mysteries that stretch beyond the grave, cleared up. At the same time he did not wish to compromise himself with his brethren who were bitter in their feelings towards the teacher of Nazareth, so he took the opportunity of coming by night. We have an outline of the conversation that he had with Jesus. He heard some things that startled him and might well startle all, but they were not just the things that he had expected to hear

He began by saying that he was convinced of the divine mission of Jesus; the miracles showed that God was with him. This concession did not hinder Jesus from frankly stating the truth that Nicodemus needed: "Except a man be born again he cannot see the kingdom of God." Man is here described as under a fearful disability; alienated from God; incapacitated from recognising the glory of God. Man can only see what his nature will let him see; but his nature is not in its true orbit; sin has carried it away. Self is on the throne and has no senses for that which militates against self. He makes his own world, arranges the universe according to his own idea; placing on the throne a God that favours the reign of self.

The word of Christ makes havoc of all this. A man must be born again to see as God sees; to see the life that God designs for him; to see the true kingdom of God. Born again? What can it mean? What but this, Man must be made over again He must abandon the hope of being developed into something fuller, better, brighter. Must look upon himself as a failure, a ruin, a moral bankruptcy. Jesus repeats, with some explanation: "A man must be born of water and of the Spirit that he may enter the kingdom. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit." A power very different from any that is slumbering within him, a power from above, the Spirit of God, must fashion him anew, giving him perceptions, affections, tastes; delivering him from the fear of man, so that he will not shrink from confessing the Man of Nazareth, by baptism.

This word of Christ is a revolutionary word, and from that day to this it has been revolutionizing the world. It lays the axe at the root of man's pride. There may be development, there may be growth, there may be the promise of some kind of harvest, in this humanity of ours. There is much that is admirable, much that seems celestial in man's powers and possibilities; but these are fragments of the paradisal man, not forfeited in the fall, but incapable of redeeming man, because a stronger and greater than they is ascendent and has the control of them. Look for instance at a Byron with his magnificent capacities, and see the sad abuse to which they are subjected. Man must be made over again. He must be brought into alliance with God.

This is a hard saying. Will man consent to hear it? Will he tolerate the presence of this revolutionary element in his kingdom? One would have thought it impossible. But what is not possible with man is possible with God. The solution of the problem is Christ. Christ came into the world to show man his hopeless ruin, and by some unsuspected strategy of love arm man against himself and win him from himself.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The following conversation took place between a Missionary and an educated Hindu:—

M. You are from P. and educated in the G. College there; now would you kindly tell me what was the religious state of the students in your time?

H. The students did not think at all about religion; they felt the Hindu religion had no claims upon their belief, and ignored all other religions as equally beneath their consideration.

M. Did they not go to any religious meetings of the missionaries?

H. Yes, they went to lectures; they attended the lectures of Mr. Luke Rivington, and also attended his private classes for the teaching of English literature, but they were utterly indifferent to the subject of religion.

M. What has made them so indifferent to religion?

H. The English education that they had received.

M. Then you mean that even those educated Hindus who are not students are disregardful of religion?

H. Yes; almost every one of them. Outwardly they conform to the religious customs of the people, but inwardly they are absolute sceptics.

M. Then how would you account for Prarthana Somajism? The adherents of it profess to believe in God, in prayer, in moral law, etc.

H. Yes, they profess to do it; but perhaps it is for political reasons. They may know and feel that the masses cannot do without religion; they can be sustained only by the supernatural, and it is to unite them into one homogeneous whole and thus create a united nation [and eventually a state] that they profess to believe in a Supreme Being and in an eclectic religion The highly educated men have no genuine religious convictions, but have political motives for the role they act. Utility is their sole principle of conduct. And do not you think such is the case with all educated men? that such is the case in England?

M. No. Now you know that men like the Duke of Argyle, Gladstone, etc., must be classed among the most highly educated men of England, and yet they are earnest Christians; and clergymen of the highest intellectual power are most ardent defenders of the Christian religion. That Christianity is really a living power in England is manifest from this, that most costly as well as learned works on it are published in large numbers and they have a wide circulation. Christian magazines and periodicals are most influential, and are sold by thousands. Do you think so much Christian literature could find patronage in a country where its educated classes were doubters and agnostics? Now, the educated people in this country do not know of the worth and might of the Christian literature of England, though imported largely into this country, because they do not care to read what is Christian; they read only infidel books and works of a non-religious character. Then, besides, what do you think of the Christian Missions? How have they been supported, and by whom? Who are the missionaries, and of what intellectual character? It was only the other day an illustrious professor of Oxford, the author of erudite articles in the Encyclopedia Britanica and the son of an English noblemen, went to Arabia to found a Mission there at his own expense, and died. And many men of high literary and scientific distinction, honoured in their own country, have devoted themselves to the propagation of the Gospel. Surely you cannot say that religion is dead in England—that the educated and influential classes have no fault or interest in it!

H. No; not altogether so.

M. Now, you said that the educated Hindus do not believe in God or the necessity of the supernatural or an element in morals. Morality can be influential without the aid of anything supernatural. But, now, do tell me frankly, if the conduct of our educated people is such as to shew that they do not need the additional aid of the supernatural?

H. Well, we must wait, and in process of time mankind will grow into a condition in which morality will be as influential without the aid of the fear of God and the supernatural sanction as with them.

M. But you must admit that we have no experience of that state of things yet. What we actually see is that men who discard all supernaturalism, are in the majority of cases not enthusiastically devoted to the higher laws of morality; they betray a life and conduct that are lamentable. You see that in England, you see it in our own country. You saw it on a grand scale at the time of the French Revolution in France. But now look here; I remember you said that the educated Hindus do not believe in morality, but in utility: what they know to be universally useful is declared by them to be absolutely obligatory. Now, do tell me if any religious or ethical system has been so useful, so beneficial as Christianity. Has the teaching of any agnostic philosophy evoked what is aptly called the enthusiasm of humanity? It is Christianity which has alone done it, covering the face of the world with Missions. And the Missions have sown light and liberty and joy wherever they have existed If utility is the sovereign test of the rightness and supreme imperativeness of a thing, then surely Christianity is a right system, of supreme and universal authority. And to my mind also, the utility of a system appears to be the simplest and most satisfactory argument, and I would ask educated men, anxious to benefit themselves and their country, to carefully consider the claims of Christianity. As utilitarians they are bound to do it. Christianity does good, and does it universally; it enlightens, purifies, ennobles all who sincerely receive it, and its claims, from the utilitarian point of view, are, therefore, supremely transcendent. Science cannot affect them: intellectual difficulties cannot abate their commanding influence. The latter lie beyond the horizon of the moral and religious; they should not be permitted to darken the light of beauty and blessedness that utility kindles. Like the apostles, utilitarians ought to say to Christ, who is the embodiment and illustration of Christianity: "To whom can we go? Thou hast the words of eternal life." This much we know and are assured of, by personal experience, that thou impartest light, and life, and power, and joy to individuals as well as to communities, and we shall, despite the abstract and speculative that bewilders and tortures the understanding, making sometimes a wreck of the faith of the best and

greatest, seek refuge in this glorious assurance. Christianity does good—it is beneficent in the highest degree, and should therefore be accepted. It speaks of a God, a love, a hope, an eternal life, and these shall be cordially admitted. Christianity does become an authority and an argument for Natural Religion, and Theism, planting itself on its firm foundation, can hope to survive the destruction of theories and systems which natural science is ruthlessly effecting by the weapons forged for it by a Darwin and a Spencer.

A. B. C.

SIR,—Will foreigners in Asia bear n imind the fact that they can do a world of good with their extra clothing by sending it to the poor refugees in Jerusalem? The city has now a considerable population, one-half of whom are Jews. There is among those who have fled there from Russia and other European countries often the intensest suffering through destitution of all things.

To save rent two and three families are crowded into one little room and for food one meal a day of some cheap vegetable like onions must satisfy and for clothing the meagerest possible.

Of course only a certain number are thus poor but they are not a few as you may learn by addressing for instance a letter of enquiry to Dr. Wheeler of the English Hospital or Dr. Hoffman of the German Hospital.

As one has remarked, the suffering of many of these people is enough to make one's hair stand on end at the actual realization of its terrors.

While the city is extending and building up wonderfully yet that does not help poor men, women and children who have no means of support. Large amounts are disbursed in charity but nothing equal to the need.

There are abundant opportunities to send packages and barrels of clothing to Port Said by the steamers constantly passing.

Jerusalem because of its great altitude is cold in winter, and warm underclothes, coats, vests, pants, and dresses are needed to keep from suffering Peter found it cold enough as late as passover to tempt him to deny his Master so as to keep near a fire in this same Jerusalem.

European coats and shoes are worn by those whose other garments may be of native style. Those damp cave like houses make warm under-garments most desirable. Do, friends, make the case in imagination your own and think how miserable a life during the chilly, rainy winter must be without sufficient clothing or fuel or heat producing foods. Pack up securely all that you can lay your hands on of the above mentioned garments and direct the packages to one of the consuls at Jerusalem. Make the barrels or packages proof against a soaking in water and yet so as to allow of being opened by the Customs at Jaffa and closed again without loss. Nothing should be larger than a camel can carry as one-half of its equally divided load.

Mr. William H. Taylor, of the British and Foreign Bible Society at Port Said, has kindly consented to take care of and forward packages entrusted to him. Every steamer stops long enough at Port Said to give opportunity for the landing of freight.

The agents of the steamers or the consuls at Port Said, would also receive and forward any amount of clothing entrusted to them. The consuls at Jerusalem either have connected with their offices those who could help them disburse your gifts or there are philanthropic Europeans to whom they could consign the goods with assurance of an equitable disbursement.

J. CROSSETT.

Sept. 1887.

GRATITUDE

SIR,—

1. That three Methodist Episcopal churches have been opened for worship within the bounds of the "*Central District*" as read out by Bishop Ninde at Madras. These buildings are at Nagpur, Kampti and Jabalpur. The former has pastor's rooms. The latter, in compliance with pledge to Conference, was dedicated free of debt: a gem;—Mr. E. Fritchley, of Bombay, architect.

2. That in every circuit of the Ajmere (Central) District several souls have been saved.

3. That the Railway people are being blest; and that the kindness of the Manager of the B. B. C. System of Railways has made it possible for our pastors to do "spiritual service" to the employees, so that one of them has had the pleasure of trying to do some good along more than ten thousand miles of travel during the last one hundred days, remembering the *Guardian's* last year's care that Presiding Elders should attend to their work, "redeeming the time."

4. That the cool, toiling season of the year is now at hand.

C. P. HARD.

NOTICES.

BAPTIST CHURCH—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.
GENERAL CAMPBELL will (D. V.) preach on Sunday, the 13th November, at 6 p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.
GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9 30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

WESLEYAN METHODIST CHURCH.
Sunday, November 13th, 1887.
Colaba—Colaba Causeway, 11 a. m. General A H. E. Campbell. 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4 30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. Rev. G W. Clutterbuck. 6 p. m. Mr. Francis Patell.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. Francis Patell. 6 p. m. Mr. John Staples.
Sunday-school 4-30 p. m.
Cordial invitation to all.

THOSE members of the Bengal Conference who have received blank forms, will please enter statistics to end of Oct. 1887, and return them by the 12th instant to Rev. A. Vardon, Burhanpur, Central Provinces.

BAREILLY THEOLOGICAL SEMINARY.

THE following are the closing dates and exercises of the Bareilly Theological Seminary:—

Annual examinations begin	Nov.	28
Alumni Sermon	Dec.	2
Annual meeting of Board of Trustees	„	3
Closing exercises by graduates	„	3
Baccalaureate sermon Sunday morning.	„	4
Annual sermon by visitors 3 P. M.	„	„

THERE will be a combined Love-Feast of all the M. E. Bombay Churches, at the Fort Church, Apollo Street, at 8 o'clock this evening. Rev. J. E. Robinson will preside.

THE Rev. J. E. Robinson will preach at the Fort Church to-morrow at 11 a. m. and at the Grant Road Church at 6 p. m.

GIRGAUM CHURCH.
Special services in connection with the coming Mission

ON Tuesday 15th there will be at 11 a. m. a short service with Holy Communion and an address of welcome by the Lord Bishop of the Diocese to the two missioners, the Rev. G. C. Grubb and Colonel. G. W. Oldham. The members of the C. M. S. Missionary Conference and of the Native Church Council will also be present. All interested in this special effort are invited to attend.

The Wednesday evening Prayer-meeting will be held next week in the Church. The coming Mission will be made a special subject of prayer. It is hoped that Mr. Grubb and Colonel Oldham will be present and take part.

SOCIAL TEA MEETING,

MONDAY evening, at 8 o'clock, November 14, 1887, at the Grant Road M. E. Parsonage. Rev. J. E. Robinson, Presiding Elder of the District, will give an address.

Epitome of News.

SATURDAY, NOVEMBER 5.

—Rev Mr. Coldren, Telugu Mission, in an American paper: "On the 6th and 7th of March I received a special outpouring of the Holy Spirit, and almost felt as though I had just been converted. Such courage I have never felt in my work; and all the native Christians felt more or less the same spirit of consecration. The following Sabbath I baptized six, and there are a number among the Hindus and Telugus who are seeking Christ. Wherever we go, the Spirit of the Lord seems to be going before to open up the way. It has been surprising to me, and the native workers have remarked a number of times this month how wonderful the people accept the gospel. I could not understand the wonderful change which seemed to take hold of my mind until I read of your appeal in behalf of Chandbali, and learned that on the 6th of March probably most of the denomination had lifted a prayer for us, and especially that I might have courage. Then it flashed on me like a light from heaven that my wonderful blessing on the 6th and 7th of March was a direct answer to your prayers. Instead of preaching we had a consecration meeting, in which the Spirit was wonderfully manifest, and we all were brought near to God. It was a blessed day and I am full of the Spirit, and have not the least doubt that the prayers offered there for

this special field were answered. While I want the brethren to do likewise for the other stations and all the workers, *still I want them to hold on to me and my work with their prayers*, and remember whenever they "let up" in the least we shall feel it over here just as clearly as we can recognize the difference between spring and neap-tides. If the friends could only realize how much the pulse of the denomination at home determines the healthy condition here, I am sure they would keep up a more vigorous life at home. Keep the people praying for Chandbali and the other stations and we will have a grand coming over to the Lord. To-day the man whom I supposed the hardest in Chandbali sent to buy a New Testament. God's word will make its way and His kingdom will prevail."

—*The Rock:* We recently attended an extreme Ritualistic church, as also a fashionable Irvingite service, and counted in each upwards of fifty men and boys were taking a more or less prominent part in Divine service. In this number were included the organist, the choir, the acolytes, the sidesmen, verger, and so on. Each of these fifty men and boys are more or less brought under the personal influence of the minister. He knows them, calls on them, invites them to his home, lends them books, and in many other little ways brings to bear an influence for good or for evil on them. Assuming that each one remains for a period of five years under the influence of an earnest-minded Ritualistic clergyman, whose ministry commences at the age of twenty-five and continues to the age of seventy-five, by means of this method of influencing boys and young men he will have inculcated his principles, with a greater or lesser degree of success, into the minds of five hundred persons. It is commonly said that there are about four thousand clergymen in our Church holding extreme views. At this rate, within three-quarters of a century about two million men will be inculcated with Ritualistic heresies! If the calculation be even approximately correct, need we be surprised to find many more men attending Ritualistic services than was formerly the case? It is no use for Protestants to shut their eyes to these facts, and then to cry out when it is too late.

—The autumnal session of the Congregational Union was opened at Leeds Oct. 10, when about one thousand delegates were present. In the evening a temperance meeting was held, at which it was stated that among the ministers of the denomination the total abstainers out-numbered the moderate drinkers by 400, and out of 373 students for the ministry 315 were abstainers. On Tuesday morning, Dr. Mackennal delivered his presidential address, taking as his subject "The Life of the Spirit." Referring to Mr. Spurgeon's charges as to the heterodoxy of Congregational ministers, he said Mr. Spurgeon was far too noble a man for them to pass over words spoken by him with silence or indifference.

—Bombay has nine native theatres accommodating 8,500 persons. The *Bombay Gazette* draws attention to the necessity of guarding against catastrophes by fire.

Monday, November 7.

—To-day's papers report a great fire at Allahabad, Sunday morning, by which the Secretariate and in it an immense quantity of records, were destroyed. It is believed to have been brought about by some interested party.

—The dacoit Tantia is again to the fore. His last public appearance was on the afternoon of the 27th October, when, with a body of five men, he raided the village of Phokar in the Nimar district, seized two women who had incurred the displeasure of a member of his band, had them dragged through the village into the adjoining jungle, where the nose of one of them was removed. It is the old story. These half-dozen men were for two or three hours in the middle of a village of some four hundred persons not one of whom would lift a hand in self-defence, or send for the police till the dacoits had taken their departure.

—There was a heavy fall of rain on Saturday, carrying up our rain-fall for the season to more than 100 inches.

—The Maharajah of Mysore is to visit Bombay, Benares, and Calcutta.

—*N. Y. Evangelist*; The Rev. Royal G. Wilder, well known to many of our readers as a former missionary to India—first under the auspices of the American Board, and later, for a short time, under the Foreign Board of the Presbyterian Church—died at his home in this city on Monday, Oct. 10th. He was born in Vermont in 1816, and after finishing his college and theological course, taught in Mississippi for several years. Going out to India, his first station was at Ahmednuggur, and later he founded the mission at Kolhapore. His work was among all classes and castes, the schools occupying his special attention. He had preached in 3,000 towns and villages, and translated the Gospel into Marathi. Since his return to this country in 1875, he had edited the *Missionary Review*. Having completed his work at home, had his life been spared a little longer, Mr. Wilder would have returned to India, and entered again upon labour there. His familiarity with missions the world over, especially as touching their finances and methods of administration, was apparent in the pages of his magazine. His frequent, unsparing criticisms were also a feature there, sometimes difficult to reconcile with the charity that he ever professed for his brethren. His devotion to missions as he wished them to be carried forward, cannot be questioned, and was admired.

Tuesday, November 8.

—At the instigation of Superintendent Brewin, of the B. Division, under whose supervision the police constable Visram Dunkur was working, and who died from the injuries he sustained at the disturbance caused by some men of the 19th Regiment N. I. on the 1st ultimo, while on duty; every member of the Bombay Police Force, both Europeans and natives, are paying in a day's salary as a subscription towards the benefit of the unfortunate widow of the deceased policeman.

—*Bombay Gazette*: Sir Dinshaw Maneckjee Petit has, after further consideration, accepted the seat in the Legislative Council of India which, as we announced a week ago, had been offered him by the Viceroy. Sir Dinshaw is the first Parsee who has sat in the Legislative Council of the Supreme Government, and this addition to the honours enjoyed by the worthy Knight will be highly appreciated by the Parsee community.

—The *Deccan Times* says that Dhuleep Singh's last vagary has been to send a telegram on Wednesday to H. H. the Nizam, rebuking him for offering the 60 lakhs to the British Government, urging him to put no trust in that Government, and calling upon him as a fellow Prince and countryman to strive for the day of deliverance. His Highness promptly forwarded the telegram to the Viceroy.

—*Overland Mail*; Oct 21: In connection with the French War Office scandals, General Caffarel's name has been struck off the rolls of the Army and of the Legion of Honour.

General Boulanger, who is now under close arrest, has received innumerable messages of sympathy from all parts of France

Several Brussels papers state that the Government of the Congo State has resolved to reconquer Stanley Falls from the Arabs by armed force. Captain Vandevelde, of the Belgian army, will command the expedition for the purpose, which will be composed of Bangalas and Houssas. It is arranged that the expedition shall reach the Falls about the beginning of February, and will effect a junction with Tippoo Tib and Major Barttelot in order to pacify and watch the country.

The number of persons in receipt of poor relief within the metropolis has now reached the gigantic total of nearly 100,000, a mass of poverty to which, we fear, must be added as many who are either criminals, beggars, or people living from hand to mouth.

Sir Charles Cameron has found arsenic in the viscera of Captain Steeds' horses, eighteen of which have now died of poison.

Smoking, a contemporary says, is by no means universally indulged in on the episcopal bench. Of the thirty-four eminent dignitaries who now occupy that exalted position, more than half are non-smokers

—Salvation Army; Items from Home papers: The General has arranged to visit Sweden and Denmark during the present month.—There is little or no change in Miss Eva Booth's condition, and she still remains in a very weak condition.—A mission to the Kaffirs, Pondos, Zulus, Fingoes, Basutos, and other native tribes of South Africa is to be commenced shortly.—The Army is busy at work in several of the towns of Queensland. Its work in Brisbane is taking the practical form of rescuing fallen women.—The Salvation Army Building Association have declared and paid a dividend of four per cent. per annum for the six months ending September 30.—The gift which Commissioner Tucker found awaiting him on arrival at Bombay consisted of a cheque for £1,100, not £11,000 as reported in many of the newspapers.—Major Roberts states that many corps have been formed in Exeter, and that in the twenty-fifth corps 1,473 souls professed to give themselves to God during the past year.—The work of the Rescue Home at St. Helier's Jersey, progresses steadily. Many who had wandered away from home, and had fallen into sin, are to-day in respectable situations, and doing well.—At Buckwood, Australia, the publicans subscribed funds for the formation of a "Skeleton Army," which was to put to route the Salvation Army, but after three weeks the former surrendered, and forming themselves in a circle round the Salvation Army, gave three enthusiastic cheers, and dared anyone to touch a soldier.

—*Christian Witness*: Names of missionaries who sail for Bishop Taylor's African Mission, Saturday, Oct. 1, by Inman Line Steamer, *City of Richmond*:—Single Men,—H. Garrwood, Alfred Johnson, Geo. P. Gale, Andrew Ortlipp, Wm. Schneidminer, Wilbur W. Cadle;—Single Ladies,—Miss Annie Whitfield, Miss Rose A. Bowles, Miss Lizzie McNeil, Mrs Kate D. Meeker, Mrs. Delia A. Wallace.—Mr. and Mrs. Tom D. Hillman, and three children, Mr. and Mrs. Edwin Atley, and two children, Rev. and Mrs. E. W. Harned and two children.

—*Rock:* We hear that the Church Missionary Society has just received an anonymous donation of five thousand pounds, to be devoted towards strengthening the work in Japan and the Punjab.

—*Christian*: Last Sunday evening Dr. Grattan Guinness began his course of Gospel services for the winter months. There was a large concourse, and the word was with much power. On the previous Wednesday evening Dr. Guinness delivered his startling but deeply important "Medical Talk" to some 2,500 brethren. A great impression was made by the speaker's faithful description of the awful results of impure thought and action.

—*Subodh-Patrika*: A great deal of nonsense is going the round of the papers on the subject of the treatment received by His Highness the Maharajah Holkar in England. We have the highest authority to say that the Maharajah was treated by Her Majesty the Empress with attention suitable to his rank as one of the first-class Princes of India. His Highness was a guest of Her Majesty, an

honour which, we are told, was not enjoyed by any other Prince of India during the Jubilee week. The Queen Empress was so very kind to the Maharajah Holkar that he looked upon Her as his mother. Her kindness bordered upon affection.

—*Times of India*: The case for the restitution of conjugal rights which has recently occupied the attention of the Indore High Court should have an important bearing on the final outcome of the Rukhmabai controversy. It proves that among the Hindoo community themselves there is, despite all statements to the contrary, a very considerable party who take the common-sense and humanitarian European view that it would be a cruel outrage to force a wife who has been no consenting party to the marriage ceremony to cohabit with a husband who is repugnant to her or unable to maintain her. The two cases are remarkably parallel. In the Indore case, Champa, the appellant, had performed the ceremony of marriage in her infancy, more than twelve years ago; she had never cohabited with her husband, and the marriage had never been consummated; and her husband is now paralyzed, incapable of earning a living, and subsists chiefly by begging. No doubt, this is a stronger case even than Rakhmabai's, but the mere matter of degree of hardship is immaterial to the broad question at issue. The judgment of the court is to the effect that the section of the Indore Penal Code enjoining that "whoever violates the conjugal right of a husband or wife shall be punished with imprisonment in the house of the complainant, until the offender agrees to restitute such rights, or until their marriage is dissolved," was never meant to apply to such a case.

Wednesday, November 9.

—The Secretary of State has sanctioned the appointment of the Hon. Mr. West to the vacant seat in the Council of H. E. the Governor.

—The death of Mr. Lucas, one of our cold weather visitors, is reported from Surat. While out hunting he was taken with choleraic diarrhœa.

—Five hundred pilgrims from South America are expected in Rome, after the departure of the French pilgrims, to congratulate the Pope upon the approaching completion of his sacerdotal jubilee.

—*Kaukab-i-Hind:* The Ajudhiya *mela* was attended by a large number of Christian workers: among others the following were present: Rev. S. Knowles, Rev. J. A. Elliot, Rev. Mr. Solomon, Rev. B. H. Badley, Misses Blackmar, Kyle, Downey and Fallon besides a score of Hindùstãní preachers, Colporteurs and Bible-readers. Large audiences listened to the preaching of the word. On Monday Mr Knowles baptized thirteen Hindus, ten adults and three children; several others were ready for baptism but were hindered by the Bairagis and others. A great many books and tracts were sold and about 2,000 copies of Dr. Johnson's excellent leaflets distributed. The ladies present were greatly encouraged by the success attending their efforts.

Thursday, November 10.

—The *Coromandel*, with English mails, left Aden for Bombay, Tuesday, 7 p. m.

—A Conference of the Bishops of the province of India and the island of Ceylon is to be held in Calcutta on the 16th of January next and following days. The Bishops of Madras, Bombay, Colombo, and Rangoon are expected to be present.

—"D. G." in the *Bombay Gazette*, announces a discovery. He has seen flies depositing maggots on fish. He recommends that meat be made inaccessible to flies.

—Although the number of male students in the Madras Medical College last year showed a decrease, and the reports of many of the professors and the results of the examinations were unsatisfactory, the number of female students in the college showed a large increase. There are now 23 of these lady students, of whom five were in the senior department, one studying for the M. B. degree, and the other four for that of L. M. & S. As an encouragement to the female students a second Lane Scholarship has been founded, the Maharaja of Mysore has given a scholarship for a female pupil, and two new medals and three scholarships for women have been given by the Countess of Dufferin's Association.

Friday, November 11.

—Deaths last week, 387. By cholera, 3.

—*Dnyanodaya*: We are very sorry to have to mention the death of Krupa, daughter of Rev. Tukaram Nathuji, at Ahmednagar, on Saturday, the 5th instant.

Mr. R. B. Pavgi, who lately committed the great sin of visiting England, has performed his penance and has been readmitted to caste privileges.

—The rails were laid into Jhansi on Tuesday, thus completing the first section of the Indian Midland Railway.

—*Bombay Gazette*: The Hon. Mr. Peile leaves India to-day after an official career, which from its commencement to its close, was one of unbroken success. He has filled many positions, which gave scope for high administrative talent, and in every capacity he has acquitted himself to the satisfaction of the Government. He never sought for popularity, and a certain reserve of manner militated against his acquiring it to a degree proportionate to his qualities. He is a scholar and writes well and forcibly. He is also a gifted artist. Endowed with robust health, he enters upon official life at home with every prospect of a further career in which he may serve the State while adding to his record of good work already achieved

—Professor Wordsworth left Bombay yesterday, for Europe, on leave.

—Quotations for Sterling Exchange close exactly as they closed last Thursday, but in the interval Demand Bank Paper has touched 1s. 4 21-32d. and three months' Credits 1s. 4 13-16d.

Selections.

LETTER FROM BISHOP TAYLOR.

Matadi, Congo, June 25, 1887.

My Dear Son:—I opened and read a large package of letters yesterday just to hand, dating back, most of them, to 1885.....The time has long since passed for replying to the inquiries contained in them, or to follow the advice freely tendered. Still, by the mercy of the Lord, I have survived. I made timely, and I thought, adequate provision for the prompt transport of all our steamer stuff, etc., but on arrival I found that promises and binding obligations on which I depended had so utterly failed that, for about 4,000 man loads to carry, I had not a carrier, and no prospect of obtaining any. So I at once looked about to see the way the Lord was guiding me, that I knew not, which I found to be a traction engine and big wagons. I am adding Brother Teeter, Brothers Walker and Newth from Stanely Pool, and Brother Arringdale, wife and son from Angola, to our force, and we expect to commence work in three days from this time. We picked up three or four people on our way thither—Mrs. Kildare at Old Kalabar, Miss Lindsay at Mayumba, and Brother White at Kabinda. So that our working force for this expedition consists of sixteen men and seven ladies: (1), Bishop Taylor; (2), Thomas Critchlow, chief engineer; (3), Rev. Edward Matthews, boilermaker; (4), S. M. Field, engineer and blacksmith; (5), Captain William Briggs, navigator; (6), Edward E. Claflin, Jack of many trades; (7), Brother Arringdale, ditto; (8), Jerry, ditto; (9), Charles Lafflin, an Australian handy-man; (10), White, a genius for many short cuts; (11), L. B. Walker, a gardener and go-easy; (12), John A. Newth, transport agent; (13), Joseph E. Waller, caterer, cook and business agent! (14), Rev. J. C. Teeter, engineer and genius generally; (15), Burr, surveyor; (16), Rev. J. S. Cutler, Ohio Conference. Ladies: (1), Miss Bell Grover; (2), Miss Lizzie Trimple; (3), Miss Mary A. Angus; (4), Miss Mary Kildare; (5), Miss Mary A. Lindsay; (6), Mrs. Minnie Walker and two little boys; (7), Mrs. Arringdale. Twenty-three adults and two children. Four remain at Kimpoko. Total, twenty-nine on the Congo, six at Kabinda, two at Mamby, two Londa, seven at Dondo, fifteen at Nhanguepepo, three at Pungo Andongo, thirteen at Malange, one at Dr. Summers,—Mc-Kenzystown, Upper Kassai. Total in South Central Africa, seventy-eight; twenty on west coast.

It will be remembered that this young child is but two years old. By the time it is twenty-one, brought up in camp life, sword in hand, with me, expect him to be a giant in his way. Some of our party are a real means of grace to some others for the developement of the Christian graces, especially patience and mutual forbearance; but all are wholly consecrated to, and I believe truly called of God to this most difficult work. This delay in our advance to Stanley Pool will be for the furtherance of the Gospel. It will lead to the immediate establishment of a chain of stations from the mouth of the Congo 330 miles, up to Stanley Pool, and to our great fields in the Upper Kassai and San Kyra countries. and our steam transport and provision will not only give us quick and cheap passage, but will be the most paying industry we can develop. We will require a barge—say 80 feet long, 16 feet beam—for the Congo, from Banana to Vivi, about ninety miles; a similar barge for the Congo, from Isangala to Manyanga, eighty-eight miles; and ferry-boat for the grand Inkisi river, and two traction engines of at least forty house-power each. All that will cost us less than to pay the government their price of twenty-five francs per load for the transport of the 4,000 loads we now have on hand, even if the government could carry our cargo right through, which they can't do. We have but half the money required, and therefore, we may not undertake to build more than one barge, and put on one traction engine just now, but it would be much better to do the whole thing now. For example: The English Baptist Mission, in sight of where I am writing, has 1,300 manloads, for which they would gladly give us five dollars per load transport to Stanley Pool, and work enough to keep our engines and boats at work all the time.

Monday, June 27th.—Yesterday I preached to our people at 10-30, and to 200 natives at 12 through an interpreter. At 3-30, Brother Mathews preached to our people, and to 54 heathens at 4-30. We expected to get all our stuff and ourselves up the river to-day, but the captain of the steamer is sick, and we are waiting for him to get well. All well in our camp to-day. . . . I have written considerable in my memo-books, so that if I ever get time and have matter of sufficient occasion, I can make a book. I must complete my churches first—(*California Christian. Advocate.*)

THE SPECIAL MISSION TO INDIA.

Those who are acquainted with the members of this missionary band will know that they are not the men to lose an opportunity of winning a soul for Christ if occasion presents itself; but—though the statement may at first sight seem strange—this is only a secondary object of the Mission. Its primary object is to stir up the Evangelistic spirit of the native

Christians. There are in India upwards of 537,000 native Christians, of whom 150,000 are actually communicants. It stands to reason that for the ultimate salvation of souls it is far more important for the special missioners to direct their attention to these than to mere Evangelistic efforts. If they can stir up the native Christians to realise their own individual and personal responsibility in this matter, there will soon be, scattered about all over India, some thousands of missionaries, who, it is surely needless to point out, are acquainted with the language and customs of their fellow-countrymen far better than English missionaries ever could be. Owing to climatic and other causes European missionaries, like European soldiers, are very expensive agents. What with the outfit, the voyage, the comfortable bungalow so essential to health, and so on, the average cost of maintaining a missionary is considerable. Now if, instead of sending out a large number of missionaries from England, we seek to develop the resources on the spot, how much more effectual the result is likely to be. There is encouragement for the future from the results of the past. There have been native Christians in India who have caught the missionary spirit, and have become missionaries. One Brahmin, of the name of Narayan Sheshadri, has been already the means of converting some five hundred of his fellow-countrymen. Another man, Goolzah Shah, who holds a Government appointment, has been the means of effectually telling many the plan of salvation, and getting them publicly to confess their faith. Anthravady, the messman of the 41st Madras Native Infantry, was the means of forming a church of some two hundred members from among the Sepoys in that corps. Thousands of the native Karen Christians in Burmah first heard and accepted the Gospel of Christ from one or two men of their race, who caught the missionary spirit from the celebrated Dr. Judson and Dr. Wade. Many more such cases might easily be recounted In view of such eminently-encouraging instances of native missionary effort, the question naturally presents itself, Why should not this method of operation be more extensively adopted? The Committee of the Church Missionary Society is anxious to bring about such a desirable state of affairs, and the little party which is now starting will, it is hoped, do much to attain the end in view. It remains for those who abide at home to uphold in prayer this faithful band of men. When the hand of Moses was uplifted the Israelites were triumphant, but when that hand dropped the enemy prevailed Which shall it be—Victory or defeat? God's people by prayer can move the hand that moves the world.—(*Rock.*)

THE TRADE IN WOMEN.

A PERSONAL NARRATIVE.

The following deposition, taken down in the Calcutta Police Office on the 15th of last month, lets some light on the way a certain class of foreigners are brought to this country and detained here. We suppress names and some undesirable details:—"I am aged about 20 years. I was born at Genova and lived there with my uncle, a general agent. While there I became acquainted with a Mrs. W. who resided near us, and she introduced me to a Mrs. M., with whom I became very intimate. She invited me to go with her to Zurich for a change, and I consented. On the 16th March, 1887, I left Geneva for Zurich with Mrs. M., and on arrival there she took me to a house the character of which I afterwards found out, and I was forced to fall in with its ways. After a month, I was made over to a man who took me to Melouse and put me into another house of the same description, where I remained for another month. While in that house I was introduced to a man named S., and he arranged with my landlord and took me with him to Bombay, where we arrived in in the s. s. *Singapore* on the 20th June last. On our arrived S. made me over to L., a relative of his, and I was taken by him to a house in a lane opposite the Byculla Hotel On the day of my arrival I signed this blank paper at the request of L. I remained in that house for about three months, and during this time I was not allowed out. I was frequently beaten and ill-treated by both L. and his wife, because I wished to leave the house and be sent back to my home. I could not complain to any one because I cannot speak English, and I was afraid, being in a strange country. L. used to say I was in his debt. I never got any of this money. A few days ago L. said he would take me to Calcutta, and I agreed to go, as I was willing to go anywhere away from them. We left Bombay four days ago, and arrived here on the 11th instant. L. took me to a house in Collinga Bazaar, and there we saw a woman. She spoke to L., and he said he wanted £50 for me. This the woman refused to give. We then drove to No. 6 Kerr's Lane and L. took me into the house. I there saw R. and another woman, and shortly afterwards a man, M., came in They had some conversation about me with L., and he asked £50 for me, but R. and her husband refused to give that amount. Then L. and M. left the house, and I remained with R. She put me into a room and gave me some food and told me not to come out. I remained there all day and night. At 2 o'clock in the morning L. came into my room and beat me. I screamed out. He beat me several times during the night. At 5 a. m. M came into the room, and he and L. had some further conversation about how much was to be paid for me. M. at last agreed to pay 1,400 francs. At about 10 a. m. another man, G., came in, and in his presence M. handed me a bundle of notes, telling me to give them to L., and I did so, R. and the other woman were also present. L. then left the house, accompanied by M. and the other man, saying he was going back to Bombay. I believe he left by train. After they had gone R. told me that I would have to remain in her house until I had paid off the money they had given for me. I do not wish to continue the life I have been forced to lead. I would like to get some work, or get back to my country. I do not wish to go back to R.'s house."

LETTER FROM BISHOP TAYLOR.

Matadi, Congo, June 18.

In a letter to Rev. Ross Taylor, Bishop Taylor says: "In regard to the Congo, I arranged last October with the Commissioner of Transports of the Congo State: (1) To carry up to Stanley Pool all our remaining stuff from last year. (2) To meet us at Banana with their steamer, and transport all our freights of this year from Banana to Matadi. (3) To have all our steamer material carried at once to Stanley Pool. He did not take up any of our last year's freights, did not send the steamer to meet us, and cannot carry a single manload of our present shipment. He has not been able to develop a carrying force beyond the requirements of the Government, and has received instructions not to do any outside work.

"At the Baptist receiving station, in sight of where I am now writing, they have fifteen thousand manload cargoes and no carriers. *They* have the advantage of nine years' experience and acquaintance on the Congo, and I am a new-comer. If I should spend a year in trying to collect carriers, I would probably be just where I am now—with wasting and worry enough to kill me.

"We have nearly four thousand manloads of stuff here—steamer, saw mill, etc. The State price to Stanley Pool is £1 per manload, so we are shut up to what is now opening to our view, a divine leading by a way that we knew not of—a traction steam-engine and wagons, a couple of ferry barges and a steam barge to run the 88 miles of the Congo, from Isangola to Manyanga, especially with our limited means and time; but God will enable us to master the situation for our present emergency, and all our future requirements on this line. I believe we can do it cheaper than it would cost us to use carriers, if we could get them.

"We commend the services of Brother Crithlow, our chief engineer, and assistant engineer, and a boiler-maker, but we have no carpenter nor boat-builder; so, under the guidance of God, I will have to boss the barge building. I can do it in the plain, strong, cheap style, adapted to the present requirements."—(*California Christian Advocate.*)

PROFIT-SHARING.

With all the limitations and cautions which a careful survey of the history of profit sharing thus far, at home and abroad, will suggest, it remains true that there are in the new scheme immense possibilities, yes, immense certainties of good. It will surely tend to do away with the great majority of strikes, if experience is any witness; it will tend to increase the net profits of the employer by raising the level of labour in quantity and quality; it will satisfy most of the well-grounded claims of the working classes for a fuller compensation, and will reveal to them the weakness of other irrational demands; it will tend powerfully to bring about peace and friendship, as it is in fact a partnership between master and man; and when further problems rise in the industrial world, as rise they must, it will enable us to confront them with far more confidence than we should have met them with had we been standing upon the present inequitable and unsatisfactory basis of the pure wages system. The employer on the one side and the trades union on the other side will surely come in time to see that here is a more excellent way than the present way, which leads to perpetual contention. Competition will, of course, continue; but it will be a natural competition of establishment with establishment, on horizontal lines of division, as Prof. Jevons has said: "The present doctrine is that the workman's interests are linked to those of other workmen and the employer's to those of other employers. Eventually it will be seen that industrial divisions should be perpendicular, not horizontal. The workman's interests should be bound up with those of his employer, and should be pitted in fair competition against those of other workmen and employers."—(*Forum.*)

TESTIMONY OF H. C. STALLINGS.

Dear Brother Kent,—I am saved through the blood of Jesus. Glory to God. I was a poor, miserable, hell-deserving sinner, but now I am an heir of heaven. In October 1883 there was a little band of Christian people, called the Salvation Army, sent of God to New Albany, and as is their custom they were telling of Jesus and his love upon the streets, and I heard them. The Spirit of God came upon me and showed me my condition. I was a miserable drunkard, staggering around the streets, caring nothing for myself nor my family. All I wanted was to gratify the craving appetite for strong drink. I heard Christians tell of Jesus and his saving power, and I said this is the friend I need, and felt that I must have him. I went to him and told him I was a lost sinner, and wanted pardon. Halleluiah! when I believed in Jesus the burden rolled away, and there was a quiet, calm peace in my soul, and I was conscious that Jesus could save. October 23,1883, I was

saved. In January 1884 I was sanctified, and since then I have been praising God for saving me. With me it is no more being filled with strong drink, but always being filled with that new wine that cometh down from above. I thank God that it is my privilege to live every moment under the blood, and be conscious of the fact that the blood cleanses from all sin. Halleluiah to the Lamb of God that taketh away the sin of the world! When I used to come staggering home, the children would hide, and wife would be trembling in fear, and weeping for me; but now when they see me coming they run to meet me with their bright eyes glistening with joy. They love papa now. Oh, what a change there is in the poor drunkard's home now Jesus has done this. Dear brothers—you who are chained with this awful demon, rum—come to Jesus, and he will deliver you from its curse. Glory be to God. Bro. Kent, please ask all who read your paper to pray for me, that God may keep me and make me useful in his vineyard. Your brother in Christ.

New Albany, Ind., 1887.—(*Chr. Voice.*)

Miscellany.

—*Christian Worker;* France: "After the war of 1870, a young pastor, M. Abel Deschamps, began to journey throughout Poitou and Saintonge, preaching everywhere Christ and Him crucified It was ten years before he saw much fruit of his labours; but all at once the Spirit of God breathed in power upon the people, and many sinners, both Protestant and Catholic, were converted. The awakening was especially manifested at Moncontant in the department of Deux Sevres, our present abode. There had been a flourishing church in this place at the time of the Reformation, but persecution considerably reduced its numbers, and since then the people had fallen into ignorance and infidelity.

"In the year 1882 a great number were moved by the pure preaching of the Gospel to give themselves to God, and to become true witnesses for Jesus. Since then the awakening has extended, principally among the young, who are truly filled with zeal and with love for perishing souls. It is grand and delightful to see these young peasants going about in the fairs in towns and villages, telling with faces lighted up with heavenly joy, of the great things that the Lord hath done for their souls, singing hymns, and distributing the Word of God.

"This movement exactly recalls that which took place among the Huguenots of the Cevennes in 1700. The motto of these dear peasants is "All for God." Their little means, as well as themselves, are laid upon His altar. They build or hire places for the preaching of the Gospel, and do all that lies in their power for the diffusion of saving truth. The flame is spreading, and we expect that it will spread far and wide throughout France. We have already from 15 to 20 small churches, composed of believers gathered from among both Catholics and Protestants. Our peasants have carried the truth even into the barracks, and among other remarkable conversions among soldiers, one young man educated in a seminary by priests, has turned to God. He is now burning with zeal for the service of God, and is about to devote himself to the work of evangelization. We do, indeed, look for a great revival in our beloved land, and who knows what great things God may accomplish by these feeble instruments?

—The *Christian Advocate* says that Methodism must make more use of its laymen or drop astern. Formerly hardly another church succeeded so well in using its laymen. The *Advocate* thus concludes its exhortation to renewed activity:—

Business men full of zeal are needed to go out, collect the people, and preach to them. Our larger churches should take up this matter. Pastors and official members should seriously consider it, ascertaining what halls can be found at convenient distances, and encourage men to go out and collect the people. Neighbouring churches whose boundary lines are not far distant from their centre could with propriety confer. The abolition of circuits and the transformation of all societies into stations has had much to do with crowding out the lay agencies that were once so effective. Other churches are doing a great deal more than the Methodists in this respect. They establish their mission schools and sustain them while we begin to speak of metes and bounds which must not be trespassed upon without fear of ecclesiastical reproof. Local preachers who will not work when work is found for them should be suppressed. But every local preacher who is willing to work should have work found for him. It is said that there are local preachers who ought not to be licensed; they do nothing from year to year. If this be true, let work be assigned them, and if they will not work, or, endeavouring so to do, do not succeed therein, they will soon retire.

It is our conviction that there is an immense waste of energy. Presiding elders can do the Church no greater service than by stirring up the local societies; antagonizing the tendency to a distinctive congregationalism, and bringing every local preacher who is competent to do so into the active exercise of his gifts. It has often seemed strange to us that in blotting out the old fields of lay labour, others were not substituted, so that, though the method has been changed, the agency might be retained to do as effective work in the new as was done in the old.

—Seven Questions: If you meet with an Athiest, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must make the rabbi's answer; "I do not know." But ask him these seven questions:—

1. Ask him What did matter come from? Can a dead thing create itself?
2. Ask him Where did motion come from?
4. Ask him Where life came from save the finger tip of Omnipotence?
4. Ask him Where came the exquisite order and design in nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine comedy of Dante, of the plays of Shakespeare, would you not think him a madman?
5. Ask him Whence came consciousness?
6. Ask him Who gave you free will?
7. Ask him Whence came conscience?

He who says there is no God, in the face of these questions, talks simply stupendous nonsense, This, then, is one of the foundations—one of the things which cannot be shaken, and will remain. From this belief in God, follows the belief in God's providence, the belief that we are His people, and the sheep of His pature.—(*Archdeacon Farrar.*)

TELEGRAPHIC NEWS.

Berlin, November 3rd: The latest reports regarding the health of the Emperor of Germany state that his Majesty enjoys better sleep, and the rheumatic pains in the spine have somewhat abated.

London, 4th: Mr. James Gilbooly, Member for Limerick City, and Mr. J. D. Pyne, member for West Waterford, have been summoned to appear before the magistrates, the former to answer a charge of having recommended the adoption of boycotting tactics in a certain case, and the latter for having incited the people to offer resistance to the Sheriff while in the lawful discharge of his duties.

Pietermaritzburg, 4th: Latest intelligence regarding the disaffection in Zululand states that Undabuko met Sir Arthur Havelock at Ekows, and denied that he had any relations with the Boers. Dinizulu was not present at this interview.—It is reported that a skirmish with some of Dinizulu's men has already taken place, when three soldiers were killed.

London, 5th: Mr. Cox, Member for East Clare, not having appeared at Ennis, in obedience to a summons, a warrant for his apprehension has been issued.—Mr. A. J. Balfour, speaking yesterday at Birmingham, denounced as shameful the speeches that Mr. Gladstone has recently been making at Nottingham, and declared they were delivered with the set purpose and intention of frustrating the efforts of the Government to bring about a restoration of order; they palliated crime, and incited the people to commit illegal acts. Nevertheless, the Government were fully resolved to pursue the present policy, and would undoubtedly triumph in the end.—Owing to the persistent delivery of seditions speeches to crowds of unemployed and others in Trafalgar Square, the police have at last intervened, and yesterday they dispersed the crowds that had assembled and arrested the principal speakers.

Paris, 5th: The Chamber of Deputies has carried by a large majority a vote that the enquiry ordered to be made into the decorations scandals should be carried back over the pas ten years.—The vote was opposed by the Government, but was not made a Cabinet question.

London, 6th: Allman, who has been the ringleader of the meetings of the unemployed in Trafalgar Square, has been arrested by the police.—The Currency Commission has been re-assembled.—The P. & O. Company have advertised that they are opening a fortnightly line of steamers to run from Naples to Bombay, commencing from 1st December.—The steamers on this line will be timed to connect at Suez with all the Company's Indian, China, and Australian services.—This new service will in no way interfere with the existing service *via* Brindisi.—The latest news received from Mr. Stanley is dated 8th August. The Expedition is advancing in a direct line for the Albert Nyanza Lake. Mr. Stanley hoped to be in communication with Emin Pasha by the 15th.—The Expedition is somewhat worn out and wearied by long marches and hardships, and had begun to straggle.—The natives have shown themselves very friendly towards the Expedition.

Cairo, 6th: The latest news from Wady-Halfa speaks of a more peaceful outlook of affairs in that district.

New York, 6th: Mr. Chamberlain has arrived here.

Rome, 6th: Two thousand more Italian troops have sailed for Massowah.—George Grenfull Glyn, 2nd Lord Wolverton, is dead.

London, 7th: Sir Morrell Mackenzie has been summond to San Remo to see the Crown Prince of Germany.—(Later.)—Sir Morrell Mackenzie was summoned to San Remo by the Crown Princess, serious symptoms having re-appeared in the Crown Prince's throat; and it is feared that another operation will be necessary.—Sir Charles Warren, Commissioner of Police, has issued strict orders forbidding any speeches, demonstrations or processions, to be organized by the unemployed on the 9th (Lord Mayor's day.)—Mr. O'Brien resolutely refuses to don the prison clothing, and the medical officer in charge of the goal has given a certificate that it would be dangerous to the health of the prisoner to compel him to do so.

Pietermaritzburg, 7th: It is denied that any skirmish has taken place between the British troops and Dinizulu's force.—It is now expected that the matter will be settled without having recourse to hostile action.

London, 8th: Mr. A. R. Colquhoun has delivered an address before the London Chamber of Commerce urging the establishment of Railway connection between Burma and China, not-

ably by a line from Moulmein through the Siamese and Burmese Shan States to Ssu-Mao on the Chinese frontier.—After Mr. Colquhoun had explained his views on the question, the Chamber passed a resolution to make an appeal to Government to urge the Government of India to grant a guarantee to private enterprize prepared to construct railways.

Rome, 8th: Information has been received here that General San Marzam accompanied by his staff has arrived at Massowah.

Aden, 8th: News has been received that the servants attached to the Expedition to the Negus, under Mr. G. H Portal, deserted the caravan, which had to return to Monkullo after suffering a march of 50 miles without water.—After some delay Mr. Portal was able to make another start for the Court of King John.

Copenhagen, 8th: His Majesty the Czar leaves here on the 12th instant and will spend a few hours with the Emperor William on his way to St. Petersburg through Germany.

London, 9th: The letter from her Majesty the Queen, of which Mr. Portal is the bearer, says, in response to King John's request that England should mediate with Italy, that diplomatic intervention by the English Government is impossible until reparation has been given to Italian honour by the cession of the territory in dispute without its being necessary to have reconrse to hostilities.—A party of moonlighters shot dead a farmer named Quirke near Tralee.—This atrocious deed was committed in the presence of the unfortunate victim's family.—Sir Charles Warren, Commissioner of Police, has with the concurrence of Mr. Mathews, the Home Secretary, proclaimed the meetings of the unemployed.—There will, therefore be, henceforth, no more demonstrations in Trafalgar Square.—Lord Salisbury, speaking at the Guildhall, announced that the Government had to-day learnt that Ayub Khan had yielded himself up to the Government of India.—(Later.—)Lord Salisbury delivered an important speech last night at the banquet given at the Guildhall by the new Lord Mayor.—His Lordship said that the settlement of the Afghan Boundary Question was satisfactory alike to England, Russia and the Amir of Afghanistan.—The surrender of Ayub Khan to the Indian Government had removed a serious source of danger to the maintenance of peace.—The settlement of the Suez Canal and New Hebrides questions was especially important as removing a thorn from the sides of England and France.—His Lordship declared he knew of nothing to cause uneasiness regarding the maintenance of European peace beyond the fact of the keeping up of enormous armaments by the Powers. He believed, however, that every ruler in the world was intensely anxious for peace, and the only danger that this might be broken arises from possible gusts of popular passion. —England, on her part, adheres to her policy of maintaining peace, the treaties which are the present framework of Europe and the independence of free peoples.—He believed that Austria and Italy, with whom the sympathies of England are deeply bound up, aim at the same objects.—Government were more determined than ever to subordinate everything to enforcing the law in Ireland, and there had been a marked improvement in the condition of that country since the Coercion Act had been in operation, though the progress made had been necessarily slow.—No special incident occurred during the Lord Mayor's Show. Incessant rain had the effect of considerably thinning the crowds that usually attend the procession.

10th: The *Standard* publishes a special telegram from San Remo stating as the result of the consultation held between the specialists from Vienna and Berlin and Sir Morrel Mackenzie, regarding the Crown Prince's throat, that they agree in believing the symptoms are not alarming and recommend that the treatment laid down by Sir Morrel Mackenzie should be continued.

HOW PILLS ARE MADE.

THE Custom of taking medicine in the form of pills dates far back in history. The object is to enable us to swallow easily in a condensed form disagreeable and nauseous, but very useful, drugs. To what vast dimensions pill-taking has grown may be imagined when we say that in England alone about 2,000,000,000 (two thousand million) pills are consumed every year. In early days pills were made slowly by hand, as the demand was comparatively small. To-day they are produced with infinitely greater rapidity by machines especially contrived for the purpose, and with greater accuracy, too, in the proportions of the various ingredients employed.

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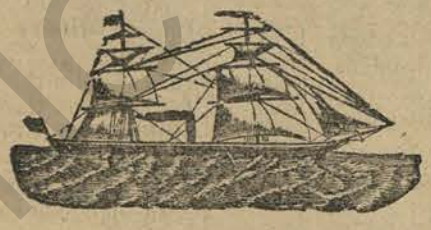

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